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Rashi on Joshua

Rashi on Joshua merged

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-The Book of Joshua, Metsudah Publications, 1997
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Rashi on Joshua

Chapter 1

Verse 1

And after the death of Moses, it was written on the Torah scroll, which ends with the dismissal of Moses, and this is written on it.

Verse 2

Moses my servant is dead, and if he were alive, in him I would have been pleased. And his multitudes were instructed (Deuteronomy 16:1) by the three thousand who were forgotten in the days of Moses' mourning. Joshua came and asked, and the Lord said to him: Moses my servant is dead, and the Torah is called by his name, saying to you: O Ephraim, go out and fight in battle.

Verse 3

Every place that you tread upon, as you go forth, was told to Moses, and it is stated in the Book of Leviticus (Exodus): If we are to teach about the borders of the land of Israel, then he says: From the wilderness and this Lebanon, if so, why did it say: Every place that you tread upon, even through the land, from the time that the land was conquered, all that You shall lie down outside the land. It shall be holy and it shall be yours.

Verse 4

This wilderness and Lebanon is the wilderness of Qadesh, the wilderness of Zin, which is in the hands of Edom, which was in the south-east and the way where they were gathered into the land, as it is said (Numbers 21:16): And behold, we will camp between Qadesh and Gomer, and Minnain, which was in the south-east, as it is said (Numbers 33:3): And it shall be for you a border. Negev.
From the wilderness of Zin to the hands of Edom
And even to the great river, the Euphrates, which is broad from south to north.
The whole land of the Hittites, including this
Until the great day, from the rising of the sun to the setting of the sun, from the east to the west.

Verse 5

Verse 6

Be strong and courageous in your journey, O land, as it is said: For you shall inherit

Verse 7

Only be strong and very determined in the Torah, as it is said: To keep and do all the Torah.
You will succeed.

Verse 8

This book of the Torah was a second book of the Torah before him.

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And you will meditate on it and understand it, all the wisdom that is in the Torah in the heart, as you have said (Psalm 19:15): And the wisdom of my heart is before you, (Isaiah 33:18): Your heart will rejoice in fear.

Verse 9

Did not your commandments be strong and courageous in battle, as it is said: Do not be afraid or discouraged. And this was the commandment in the days of Moses, as it is said (Deuteronomy 33): And they commanded Joshua the son of Nun and Goshen,

Verse 10

And Joshua went out on the day that the days of mourning for Moses were ended.

Verse 11

Prepare for yourselves all the provisions of your journey, and their provisions for the battle. I told them to prepare for you, that if you say, "Food and drink," they will be filled with the manna that is in their vessels until the sixteenth of Nissan, and so it is said. (Lakman 5:12): And the manna will cease from the morrow (from the mouth of my master). Within three days, at the end of three days, Days, even though he will stay here for three days and then he will pass away

Verse 12

Verse 13

Verse 14

All the heroes of the army among you will pass over unharmed.

Verse 15

The sun rises east of the Jordan.

Verse 16

Verse 17

Verse 18

Yamra will buy your things.

Chapter 2

Verse 1

And Joshua and Go' sent to Karchi, saying, "I have sent you, saying, 'In the midst of the days of mourning for Moses, send them, that at the end of three days, after the days of mourning for Moses, they should cross the Jordan, for from that day onward, according to the days of Moses' death in the seventh month, when you were ordained to be a priest, from the day that they came up out of the Jordan on the tenth day of the first month, and on the third day of the month, So long as the spies were gone, they did not cross the Jordan until the fifth day, as it is said: And Abin-Nun... And Joshua rose up early in the morning, they abode there three days, until the pursuers returned by night, and they crossed over and came to Joshua. and journeyed from the hill country of Hashitham on the fourth day, and lodged there: for before he could pass over, it was found that he had not passed over a whole day. .'the

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A potter's wheel, as Jonathan interpreted, said to them: Make yourselves like potters, so that their words may not be hidden from you. Another thing: A potter's wheel, fill yourselves with pitchers so that he who drinks may appear like a potter.
They saw the land and its smell, and it did not smell at all. It was and why did you go out, except that it was hard as against all of them, according to what was written on the scroll. And as it is written (2 Samuel 23): And he commanded David's servants to save ten men, and God did it, and God did not do it at all, and why did he go out, except that he was as stubborn as all of them, as it is written (1 Kings 11:1): And king Solomon loved many foreign women, and gave a daughter to Pharaoh, and Pharaoh's daughter was not at all And why did you go out, except that she was beloved, as opposed to all of them, and as .A sin that is committed by a sinner is far from all, as it is written in the Book of Revelation
(Aceb Neb). A harlot woman is translated by Jonathan: a prostitute, a prostitute of the kind

Verse 2

To dig for a foot, as it were (Job 33:29): From there he dug for food.

Verse 3

Verse 4

And the words of Yeshua were heard by many, speaking of the multitude as one, because he was hastening to bury them and from the place of the mountain, as if he were alone, and the Midrash of the Agadat of Tanhuma Yeshua (Shelah 1): Phinehas and Caleb were there, and Phinehas stood alone before them, before them, and they did not see him, because he was like an angel. Another: And they all gathered together. And his example was cold (Proverbs 27:9): Oil and incense make the heart glad, and I did not say, "Let the heart rejoice."

Verse 5

Verse 6

In the branches of the Pishtim tree, in their hills.

Verse 7

Above the passes is the water crossing, which is believed to have led them back to the plains of Moab, and the Jordan divides them between them. And
the gatekeepers closed the gate.

Verse 8

Verse 9

Verse 10

Verse 11

And there was no spirit in the man, even to lie with a woman, saying: There is no king for you, and we will say that Israel did not come up out of Egypt, and she committed fornication with Rahab the harlot for forty years, and she was ten years old when they went out. (Zebachim 16:2)

Verse 12

A true sign that you will do when you come and conquer the city, that you will recognize the sign and live.

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Verse 13

Verse 14

Verse 15

And they were lowered by a rope to the window, with a rope and a window, and the bridegrooms were leaning against it. She said: Lord of the worlds, if I have sinned, if I have been forgiven.

Verse 16

Until the persecutors returned, you saw in the Holy Spirit that they would return after three days.

Verse 17

We will be clean, and we will be happy if we are able to do these things.

Verse 18

The hope of a line and rope

Verse 19

*.His blood shall be upon his own head, for he shall cause his death. His blood shall be upon his own head, for he shall cause his death.

Verse 20

Verse 21

Verse 22

Verse 23

And they crossed the Jordan.

Chapter 3

Verse 1

Verse 2

Verse 3

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D And you followed him. This journey was different from the rest of the journeys, for all the time that Moses was alive, the cloud traveled with his people, and showed them the way, and the ark traveled behind two flags, now the ark traveled.

And the Levitical priests, according to me, who came out of my (my) father, my father Amram, were called Levites, as his rabbis interpreted at the beginning of Rava: in the eight places the priests were called Levites. And this is the taste of the word (from the mouth of Rabbi).

Verse 4

.He will be far away, the glory of his place, he and his
people, as he and his people, and his likeness (Psalms 102): Israel will rejoice in his strength. Another thing: 2. He is the ark of the tabernacle, of the tabernacle and of Joseph, walking together.
As many as a thousand men, so that they might be able to go and pray before him on the Sabbath, as is explained in the Midrash. Tanhuma, according to which he knew that he would be a witness before Jericho on the Sabbath. Because he knew it, it is translated: And they went after him.
Because you have not passed by the way, you have not walked in this matter until now.

Verse 5

And Joshua said on the third day, and the thirtieth day of mourning was the first of the three days.
.They were sanctified, they were
gathered together. For tomorrow they will cross the
Jordan. Wonders will be interpreted by Jonathan: Interpretation

Verse 6

And Joshua said to the priests on the morrow, "The ark of the
covenant has been carried by the Levites until now, and the priests have carried it on the morrow."

Verse 7

Verse 8

When you come to the end of the Jordan, when you gather before its judgment seat,
you shall stand in the Jordan until all the people have passed over to the second crossing.

Verse 9

Come here, they narrowed their size between the two sides of the ark, this is one of the places that the support was reduced the most.

Verse 10

.Be aware of what you see, that all of you are confined here.

Verse 11

The covenant of the Lord of all the earth is the covenant of the Holy One, blessed be He, who is the Lord of all the earth. And do not be ignorant of the covenant, which is called by many names, as it is: (2 Kings 16:17) The fences. The devices: (Jeremiah 13:1)
The depth of the dead bodies. Passing before you, the mountains,
before you, to gather in the midst of the Jordan.

Verse 12

Take twelve men and prepare them to be ready for what I will command them when you cross the Jordan.

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Verse 13

The waters that descend from the top to the bottom, like all the rivers that are cut off,
and stand still together when the waters descend to the place where they were cut off, and do not descend from there to the bottom, but gather and gather and rise to the top, heap upon heap, heap as it is (Psalm 33:7): A gathering like a heap: (Isaiah 17:11), a harvest heap, To speak loudly, and to be a comforting friend.

Verse 14

Verse 15

His lips are like a high lip.
All the days of harvest, the days of Nisan, are the days of harvest.

Verse 16

Very far from where they stood, where they stopped.
From Adam the city was named after him.
And those who were going down from there, and to the mat, it began.
Then they went on their way, like all the sailors who go to the sea, until they were finished.

Verse 17

And the priests shall stand by the bank of the Jordan.
In the midst of the Jordan, and all the time that they stood, the upper waters did not fall to the ground, and in the midst of all the people, passing through the wilderness.
Prepare the targets and place them opposite each other.

Chapter 4

Verse 1

Verse 2

Twelve people are remembered for their courage to be honest.

Verse 3

And you shall pass over them with you, according to the commandment of Moses (Deuteronomy 27:4), to build them an altar in Mount Ebal, and to write upon them the words of the Torah. And they went up on the day they came to Mount Ebal, and built the altar with them, and offered burnt offerings and peace offerings, and ate and drank, and they gathered them together, and came and ate at Gilgal.

Verse 4

Verse 5

They passed before Aaron and the congregation, who were gathered together in the Jordan, and they passed before the priests.

Verse 6

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Verse 7

And these stones are in Gilgal for a memorial.

Verse 8

Verse 9

And Joshua set up ten other stones in the middle of the Jordan.

Verse 10

And all the words were as they were spoken in the tabernacle of the covenant of the LORD (Exodus 31:1): And they were still in the Jordan, and Joshua said unto them, Why are ye going over Jordan, to possess it of all the inhabitants of the land?

Verse 11

And it came to pass, when all the people were set forward, that Aaron and the tabernacle passed over, not as the others passed over, but as it is explained in the text (verse 18 below): The priests' feet were cut off behind them to the edge of the tabernacle where they were assembled, and they stood in its shadow, and the waters returned behind them at night. As for the third time, Aaron and his bearers were on this side, and all Israel on that side, and Aaron and his bearers carried the ark. And he passed over.

Before the people, in front of the people.

Verse 12

Verse 13

Verse 14

Verse 15

Verse 16

The command of the priests is here interpreted as the saying of the high priest, "Go over before the ark of the Lord and the priests." Before the people and the assembly

And he came up from the Jordan, 'and crossed over' is not written here, but 'and came up', meaning that on the bank that he was standing, the shadow of it was above him, and it is impossible to say that he was standing by the bank of the Jordan on the west, which is where it is said to be above (3:15). The feet of the priests were dipped in the edge of the water, and there it is said, And they stood The priests and all Israel transgress.

Verse 17

Verse 18

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The priests' feet were lifted up from the water to the place where they were, and the water returned to its place; and it was found, Aaron on this side and Israel on that side, Aaron bearing the ark and its bearers and passing over. And for this thing Uzzah was punished. (2 Samuel 6:7) When Aaron took hold of the ark, its bearers bore it, he himself did not all dwell

Verse 19

Verse 20

Joshua stood at Gilgal, the place where they spent the night.

Chapter 5

Verse 1

Which is beyond the Jordan on the side which the children of Israel passed over, is the western side, and until now it has been on the eastern side.

Verse 2

The swords of the slain are as they are translated: Sharp, sharp, and so (Psalms 544): Even thou shalt set the slain of his sword, when the slain shall be upon thy side, and he shall not cut thee in pieces, and so (Isaiah 45:17): All my weapons shall be formed against thee.

The second time, when they were told that they had gone out of Egypt by night, a great multitude, was a second time, and this is the second time, that during all the forty years that they were in the wilderness, no wind of the north blew upon them, and they had no day of rest before the day of the Lord, as was They said it in stages (Aa 2). And many of them said (ibid.): This second is the interruption of the prayer of the Lord. given to Abraham our father.

Verse 3

The Hill of the Araluts is named after the event, which was made as a kind of hill.

Verse 4

And this is the matter concerning the hand of the Lord, saying to them: You think that you will inherit the land of the desert, but I did not say to Abraham (Genesis 17:9): And you shall keep my covenant and fulfill it (Ibid. 8), and I will give it to you and to your descendants after you, the land from which you were driven out, all
the people who came out. There was not one of them here, They were all dead, and they were circumcised, as it is said: "They were circumcised."

Verse 5

A north wind blew, and they were now filled with it. They are not as I interpreted them, they are not.

Verse 6

Verse 7

And their children that were born in the wilderness, they shall be called by the name of Joshua.

Verse 8

And they dwelt under them (translation:) in the wilderness, and did not besiege the city.
Until their lives from the plague

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Verse 9

My exile, my exile, the reproach of Egypt, who say: Behold, there is a plague against you, like a single star whose name is 'Pollution' and it is a sign of blood, seeing that it is a sign against you in the wilderness, and it is what Moses said in the wilderness (Exodus 32:12): Why should the Egyptians say, "A plague has brought them out," when they do not know that it is coming? The blood that was taken away was the shame that was still there, which was the blood of the sacrifice, and as they did in the days of Joshua. The many who went up with them were prepared for them,
as Rabbi Moses taught, "My exile is my exile," as it is: (Psalms 112:22), "Exile from the place of my shame" (Genesis 29:10), and he lifted up the stone.

Verse 10

Verse 11

From the day after Passover, the day the Omer was offered, until the day of Adar, the day of Moses' death, when the manna ceased, it has been a constant source of food until now, from the manna that they had gathered on the seventh day of Adar, as it is said (Exodus 16:3): They ate manna forty years, and did not lack thirty days, which the Lord had given them. The beginning of the descent of manna on the 15th of Iyar, it is said that at that time, at the time of Israel's Exodus from Egypt, they tasted the taste of manna.

Verse 12

And the children of Israel had no more meat from thee: and they ate of the land, if there was any for them, they did not eat of the corn, which was for them, as one says to a child: Wherefore eatest thou a morsel of corn? for I have not a morsel of wheat. Thus it is said: And there was no more meat and flesh.

Verse 13

While Joshua was at Jericho, he went from there to the city that was on the other side of the city, and he said to them, "Come
here, Jericho."

Verse 14

Now I have come to your aid, for no man is able to fight against it or to break down the wall, but in my days Moses was very angry with me and did not want me, as it is said (Exodus 35:15): If there is no way for you to go and fight,

Verse 15

The prince of the host of the Lord is Israel, who is the host of the Lord, and he is Michael, of whom it is said (Daniel 10:21): Michael is the Lord of hosts.

Chapter 6

Verse 1

.Soggeret and Musggeret as translated: Ahidda in Dashin de Parzla, and Mitzkap in Hebrew Dinhash

Verse 2

Verse 3

Verse 4

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The Jubilees are rams.

Verse 5

.During the last stroke, the sound of the stroke will be heard.
.Underneath in place

Verse 6

Verse 7

Verse 8

Verse 9

And the deliverance of the children of Reuben and the children of Gad was over against them, because the children of Gad were mighty and smiters. In the wilderness he was strong, as it is said (Deuteronomy 32:2): And a fierce beast was devoured even to the top of the hill.

Verse 10

Verse 11

Verse 12

Verse 13

And the tribe of Dan, which was the last to march, gathered together all the last of them.

Verse 14

Verse 15

The seventh day was the Sabbath.

Verse 16

Verse 17

And the city shall be a holy place, because it is a holy sabbath, and the spoil that is taken in it shall be holy.

Verse 18

And you have turned the tongue of stagnant waters into a tongue of stagnant water.

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Verse 19

Verse 20

Verse 21

Verse 22

Verse 23

And the spies came here, they were like young men, and they became like young men, and on the first night they were like angels who guarded Atsam from committing adultery with Rahab the harlot, that is why they were called angels, and that is why they were called: men, angels, young men.

Verse 24

Verse 25

Verse 26

D With his firstborn he shall lay its foundation, and with his youngest he shall lay its foundation; and he shall build it in the days of his firstborn son, and shall bury him, and go forth.
The death of the young man at the end of the kingdom is the death of the poor.

Chapter 7

Verse 1

Verse 2

With the house of Aven, I will be with the house of Aven.
From the front of the house of El, from the east of the house of El.

Verse 3

Verse 4

Verse 5

*.Until the fragments (translation:) Until the fragments

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Verse 6

Verse 7

And if the Levites had been defeated, they would have settled on the other side of the Jordan eastward, in the land of Sihon and Og, which had been conquered.

Verse 8

Verse 9

A And what will you do to the name of your power that you have made a grave, and now they will say, "His strength is gone."

Verse 10

the Arise, arise, write to me, stand by me, for you have transgressed against me and have remembered. Another thing: You stood by me in the camp and did not go out with them, and I said: (Numbers 27:17), who will go out and who will bring them in, (Deuteronomy 3:23): When you bring the children of Israel... and I will be with you: (Ibid. 3:28), how will he cross over before me? This people and he will inherit them. If you go before them, they will prosper, and if not, you will not go to consecrate the spoil of the city.

Y They will succeed. Another thing: Get up and go your way, this is for them, I will not say

Verse 11

Verse 12

Verse 13

Verse 14

.The houses of Yesh in a family are one of the many houses of the fathers
For the men, for the heads of Golgotha, all the men of the house shall come to the lot.

Verse 15

(Additional) The tent and the movable things shall be burned with fire.
And everything that is like the law of the one who interprets it as a rod (hereafter verse 25): And the beast with a stone, and the one who is on the 'fire' is justified in that he is separated 'from his own,' because he is separated from the readings that the taster has divided, as it is (Deuteronomy 11:3): Behind the path of the sun's entrance, that 'behind' the 'path' is broken by the hands of the taster, and so on. Solution: The one caught in the blasphemy will be burned with fire, the one seen to be burned as if he were a corpse
And he and all that is with him is like the saying of the rod, and this is a short reading, and its likeness (2 Samuel 5:8): Every one that smiteth the Jebusite and toucheth the bone, it is not explained what shall be with him. And in the words of the days (1:16) it is explained: It shall be with the head, yet here it is not explained what shall be with 'his rod and all that is with him' and it is explained with the rod.

Verse 16

And he brought Israel near before the fire, from the place where the tribes were written, and he delivered it to the Holy One, blessed be He. It is a sign, that the tribe whose stone sinned was black, and the stone of Judah was black.

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Verse 17

And the tribe of Judah brought near by lot one man, one man from each family, and they cast lots for whom it would fall, and then for all the ancestral houses of that family, and one man came from each ancestral house to cast lots, and then all the men of that house came.

Verse 18

Verse 19

Shim-na Kabud began to go out to cast lots, saying: "The lot is upon me, you and Eleazar the high priest, the great men of the generation; cast lots between you two, and it shall fall upon one." Shim-na Kabud said: "The lot is upon you, asking of you, do not go out to cast lots, by which the land is to be divided."

Verse 20

And Achan, seeing the children of Judah gathered together for battle, answered and said, It is better that I die alone, and not that they kill so many thousands of Israel.
And thus and thus I did also with other desolations in the days of Moses, as it is said (in Numbers 21:2): And I desolated their cities.

Verse 21

"And when I saw the spoil, I considered what is written in the Torah (Deuteronomy 24): And thou shalt eat [the spoil] and the flesh of the The Targum of Shinar: It was taken (demolished) in Babylon, so that every king who did not buy a place of refuge in the land of Israel, his knowledge did not cool down in his kingdom, as it was said (Jeremiah 3:19): And I will give you a desirable land, a possession of the armies of the nations, and the king of Babylon will have a place of refuge in Jericho, And when he came here, he wore them.

Verse 22

And they shall run to the tabernacle, that they may not bring forward the tribe of Judah, and cast lots for them from thence, to hasten the casting of lots.

Verse 23

And they stood up (translated:) and made ready, and his leaders said (Sanhedrin 44a): He came and struck his forehead before the place, and said to him: The ruler of the world, upon him will fall the leader of the Sanhedrin.

Verse 24

And his sons and his wife and all Israel shall see his disgrace, and they shall be warned not to do like him.
And his ox and his donkey shall be destroyed, as it is said (above verse 15): And he that is taken in the wilderness shall be burned with fire, he and all that he has.

Verse 25

.And they shall stone him... a stone that profaned the Sabbath.
And they shall burn the tabernacle and the movable
And they stoned them with the ox and the beast.

Chapter 8

Verse 1

Verse 2

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You shall despise them, and you shall not confiscate the spoils any more.

Verse 3

Verse 4

Verse 5

Verse 6

They were brought out like a sack, like sheep for the slaughter

Verse 7

And you will inherit (translation:) and you will be humbled.

Verse 8

Verse 9

From the waters of Lai, from
And Joshua cried out among the people to be ready at the break of dawn.

Verse 10

And he went up as he had said, and the place was, if he passed before them, he was a transgressor, and if not, he was not a transgressor.

Verse 11

Verse 12

And he took about five thousand men to lie in wait, one nearer the city than his fellow.

Verse 13

And the people set him up, and he set him up for battle, as it was said in the book of Ben-hadad (1 Kings 230):
Set him over the city, and he set his watch
and his ambush, as it is said (Genesis 27:13): And he set him up for battle.
And Joshua went that night, and he went into the depths of the sea, as his rabbis said (Sanhedrin 42:1). He went into the depths of the sea.

Verse 14

For the appointed time of the day, which was advised by one of the prophets at the sign of the hour, which was given to them by the prophets and by the prophets.

Verse 15

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And they were touched with a tongue (as they translated it:) and they were healed, and they saw themselves as if they were blind before them.

Verse 16

Verse 17

Verse 18

A bayonet was a signal for the ambush to come out from the west, seeing the bayonet pointed at the city.
Bayonet of Shefid and Balaz (spear, spear)

Verse 19

Verse 20

.Hands are
strong. And with them the wilderness fled Israel, who fled to the wilderness, as it was said to the mountain, turned to fight against the pursuer.

Verse 21

Verse 22

And they shall come out of the ambush city, which hath set the city on fire.

Verse 23

Verse 24

Verse 25

Verse 26

Verse 27

Verse 28

Verse 29

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Verse 30

Then he built and spread out this letter, both early and late, that from the day they crossed the Jordan, it did so.

Verse 31

Verse 32

And there was written on the stones, "These are the stones that are said to be for a high place." After this was done, they covered (peeled) the plaster from above them and brought them to Gilgal.

Verse 33

To bless the people of Israel, first of all, to bow down, to curse: Blessed is the man who does not make a graven image.

Chapter 9

Verse 1

Verse 2

Verse 3

Verse 4

And they also did in Aram, as the sons of Jacob did in Aram (Genesis 34) and in the ass of my father Shechem. He was a Hivite, and the inhabitants of Gibeon were of the Hivites, as it is said in the matter, and they portrayed themselves as those who go about in exile, to speak (Jeremiah 14:1): And he sent among the nations a messenger, and all the land that began its foundation Tzaddik, when the word "L" is active, or "it is active," comes in between and divides the letters of the root of the word "Tiva", as it is said (Genesis 44:16): "What is right, cut off from righteousness?" It is said, "It is right," and so (Daniel 4:30): "Gishma is cut off from the seven."
.Sacks of sackcloth that will be seen as coming from a distant land. And those who are oppressed, with their tongues pierced, with their tongues pierced, with their tongues pierced: Tzyria, the oppressor

Verse 5

The words "Arshaitz Balaz" (burnt like the eyes of a bird) are pronounced in the Hebrew language, and therefore Yonatan translates it: "Kisnin."

Verse 6

Verse 7

"But you who dwell near me are like the inhabitants of the land."

Verse 8

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Verse 9

Verse 10

Verse 11

Verse 12

We prepared him to speak on his side, when we sent him on his side on the way.

Verse 13

Verse 14

And the people took from them their words, which were in their mouths, to speak (Exodus 21:13): And he that was not in his mouth,

Chapter 10

Verse 1

Verse 2

Verse 3

Verse 4

Verse 5

Verse 6

Verse 7

Verse 8

Machine Translated by Google

Verse 9

Verse 10

Verse 11

Verse 12

Then he will speak, saying, "Song of Songs under the Sun," as he said to the Sun, "Be still, be still, and say, 'Song of Songs,' and all the time that it is still, it stands still and does not move, for in all its time of walking it says, 'Song of Songs.'" And the simplicity of the place is: As for the tongue of the covenant, as it is (1 Samuel 14:9): If they say to him, "It is his blood," and so it is (Psalms 37:7): As for him, and the moon stood in
the valley of Ayalon, then the moon stood as if it were opposite the valley of Ayalon, and it was far from Gibeon, because the mountains of Gibeon were on the border of Benjamin, and Ayalon was on the border of Dan.

Verse 13

Is it not written in the Torah that Jacob would say to Joseph (Genesis 49): And his seed (of Ephraim) shall be the multitude of nations, I fear, in the day that the heat of Joshua shall stand, the whole world shall be filled. The hearing of Joshua, and the sun stood still in the midst of heaven, and did not hasten to come, like a perfect day

Verse 14

Verse 15

Verse 16

Verse 17

Verse 18

They rolled stones to the mouth of the cave.

Verse 19

Verse 20

Verse 21

Machine Translated by Google

The children of Israel did not carve this mountain from the mountain of the harvest, the carver did not carve a man from the children of Israel to change his tongue, he carves a tongue to change the word of the tongue, and so (Exodus 11:7): No heart will carve its tongue, and so (2 Samuel 5:24): Then you will carve, David will call, the sound of the battle cry will be heard

Verse 22

Verse 23

Verse 24

Verse 25

Verse 26

Verse 27

Verse 28

Verse 29

Verse 30

Verse 31

Verse 32

Verse 33

Verse 34

Verse 35

Machine Translated by Google

Verse 36

Verse 37

Verse 38

Verse 39

Verse 40

And the fields are from a place where the heavens of the hills are pouring down.

Verse 41

From Jerusalem to Barnea and to Gaza, from the southern part of the land of Israel, from the east to the west, and he was not able to conquer all the people, and there remained from Gaza to the sea, he said to Mattathias: This is the land that remains of Gaza.' And Ashdod and Gog

Chapter 11

Verse 1

Verse 2

Negev Kinroth, south of Ginosar

And in the provinces of Dor, the provinces of Dor, the contadush of Balaz (parts of land, provinces). From the waters of the West

Verse 3

Verse 4

Verse 5

Verse 6

Verse 7

Machine Translated by Google

Verse 8

From the burning of water, Jonathan interpreted: Sea snails, which will be crushed and the water of the sea will be brought out to be salt, and we will be burned by the heat of the sun and will become salt.

Verse 9

Verse 10

Verse 11

Verse 12

Verse 13

They stood on their mounds, their walls not destroyed, as Jeroboam did when its wall fell, and so it is with me that it was said about it. (Above 8:28): And he made the mound of their world a desolation: I have laid it waste in the wilderness, in the burning of the fire, which he commanded, and which he commanded, so it was. (Genesis 14:11)

Verse 14

Verse 15

Verse 16

Verse 17

The mountain of the Chaldeans (translation:) Torah Sha'a, Chaldeans, the mountain of the Chaldeans as far as Baal Gad in the eastern plain, and he was not able to conquer the entire plain as far as the north in his lifetime.

.Baal Gad Meshar Gad

Verse 18

For many days Joshua, in his condemnation, made the Book of the Inscription, which was intended to postpone the conquest of the land in order to prolong his days, as it is said (above, 10): And thou shalt cause them to rest, in the doctrine of comfort.

Chapter 12

Verse 1

Which the children of Israel smote in the days of Moses.

Verse 2

Machine Translated by Google

And as far as the river Jabbok, which is the border of the children of Ammon, the border of the children of Ammon, and from thence and thither the children of Ammon were subject.

Verse 3

Verse 4

Verse 5

And half of Gilead was the border of Sihon, where there was a stronghold of Sihon's kingdom, when we said to Ma'alah, "Half of Gilead is Sheloh's," and this is the other half of Og.

Verse 6

Verse 7

Verse 8

Verse 9

Verse 10

Verse 11

Verse 12

Verse 13

Verse 14

Verse 15

Verse 16

Machine Translated by Google

Verse 17

Verse 18

Verse 19

Verse 20

Verse 21

Verse 22

Verse 23

To the people of Dor (translation:) To the people of Dor

Chapter 13

Verse 1

And the land remained, much more than I had said to Abraham, remaining in its inheritance, unconquered.

Verse 2

Markash Scrolls (Borderlands, Book)

Verse 3

From the Black Sea is the Nile, it is the beginning of Egypt, it is the highland that borders the southwestern part of the Land of Israel, as it is said in 'Eleh Masa' (in the wilderness 35), and to measure it like this, Joshua did not conquer all the southern region in his life except from the Desert of Zin, it is the mountain of the hill country that goes up to the Nile, This is the boundary of Azzah, which is said to be the highest, from the sanctuary of Barnea to Azzah.

.And as far as the border of Ekron northward, Ekron shall be on the sea, and shall extend toward the northward, and shall be more than the rest. For the land of Canaan shall be considered as the land of the Canaanites, which I gave to Abraham.

The five Philistine armies and the whole of the valley of the mountains to the Great Sea in the west.

Azathi, Ashdod, Ashkelon, and the six-headed Goshen are one, and from their beginning they read 'five'. Rabbi Yonathan (Chulin 62) said, The Idonrics of Shelem are five; the calculated five are, for the Aevi are not one of the calculated chiefs. And there is still a horseman, five chiefs of the Philistines: Azathi, and the Ashdodites, the Ashkelonites, the Gittites, and the Ekronites, they are five, and there is still left to conquer the land of the Aevi who are not of The Philistines

Verse 4

From the east, all the land of Canaan, a portion of the first manna from the southern side, from east to west, and this is the boundary. The width of the same portion that remains to be conquered, as much as it is from south to north.

From Yemen, all the land of the Canaanites, from Yemen, from Meara to the Sidonians, as far as Aphekah, as far as the Amorites.

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Verse 5

And the border land and all Lebanon from the rising of the sun and the east coast shall be left to be occupied in the north part of Lebanon, from Baal Gad to the end of the coast, and in the south part from the east to the west as far as the entrance of Hamath, this is all. The north coast is Shelboa Hamath in the north part of the west coast in 'Eleh Masa'ei' (Numbers 34:1)

Verse 6

I will inherit after your death.
.He will fall to Israel in Nahala and will be subdued later, every tribe and tribe that has fallen by its lot.

Verse 7

Verse 8

.With him, Reuben and Gad, with the first half of Manasseh, Reuben and Gad took their inheritance.

Verse 9

A messenger who is on the edge of the sea and the sea of the sea, and who goes through all the land beyond the Jordan, and then he spreads out the border of all the tribes. And Moses will give the staff of so-and-so and so-and-so

Verse 10

Verse 11

Verse 12

The rest of the physicians whom Kedarlaomer and the kings who were with him killed, as it is said (in Genesis 5): And they smote the physicians with ten horns.

Verse 13

Verse 14

Verse 15

Verse 16

Verse 17

Verse 18

Machine Translated by Google

Verse 19

.In the deep mountain (translation:) in the Torah of Demeisha

Verse 20

Verse 21

Verse 22

Verse 23

Verse 24

Verse 25

And half the land of the children of Ammon, half of what they conquered from the land of the children of Ammon and from Sihon.

Verse 26

Verse 27

The Jordan and the Jordan River and its borders, the cities on its banks.

Verse 28

The cities and their courtyards are walled cities. And their
courtyards are unwalled cities of the Persians.

Chapter 14

Verse 1

Those who have been infected, those who have been cured.

Verse 2

Verse 3

Verse 4

Machine Translated by Google

For the sons of Joseph were two tribes under the tribe of Levi.

Verse 5

Verse 6

Verse 7

As with my heart and not as with my mouth, that the wicked were of one mind, and the heart feared to say to them, lest it be said unto them, lest they die, and when he returned, he smote them, and this is that which is said there (in the wilderness of Yad Kad): Aqeb was another spirit with him, that he would say to them one with his mouth and another in his heart.

Verse 8

Verse 9

Verse 10

H This is forty-five years after the conquest of the land, seven years in the mountains of Bashan. In the second year of Moses' reign, thirty-eight of the spies remained who went into the wilderness and seven who were in the mountains forty-five years.

Verse 11

Verse 12

Verse 13

Verse 14

Verse 15

Adam, the greatest of the giants, was the father of Ahiman, Sheshi, and Talmai. His name was Arba. Another thing: Concerning the name of the father and three sons, whose names are mentioned (Isa. 13:22): The descendants of Anak
and the land that was at rest from war, Moses turned to the first matter, after seven years of conquering their surroundings,
the Amorites were subdued and did not gather again to fight against them, so they began to deal with the division of the land. And the Midrash Agada says: The greatest man among the giants is Abraham our father, he is the one who caused the land to be quiet from war.
I will do it. Forty years they lingered in the desert, in order to honor the old man in Kiryat Arba, who said to them (Gen.
Tochhenu 23:6: We will bring you to God in

Chapter 15

Machine Translated by Google

Verse 1

To the border of Edom, you are high up to the land of Edom.
Negev. The southern border of the Land of Israel.
The end of Yemen at the end of the whole world.

Verse 2

And their southern border was from the end of the Salt Sea
to the south-eastern part of the land of Israel at Elah Mas'ei (Numbers 34:3).

From the tongue of the sea

Verse 3

And he went out from the north to the Ascent of Scorpions, and it does not say, 'And he went out and turned and stood,' except at the place where the boundary line protrudes outward, or he gathers it to the side of the face that is not directed, and here it protrudes outward and comes from the north to the Ascent of Scorpions, south of the Ascent of Scorpions, it is found that the Ascent of Scorpions Before the wire, and passed and came to the west.
Cold for cold, and all the food that the Med needed at its beginning, the Almighty threw at it in a storm.
And all that ascends from the east, toward Jerusalem, it ascends, and from Jerusalem and there it descends. Thus it is said that Jerusalem is higher than all the land of Israel. And Jerusalem is not mentioned in this verse, which was in the northwestern part of Judah, as mentioned in the subject, and going up from the north to the holy place in the valley of the river, the line goes south of the holy place in the valley, and the holy place is found before the line.

And Hezron passed along westward, and it was a mountain, and it went out, and its goings out were at the sea.

Verse 4

The end result of the Great Sea, which is a western sea for the entire Land of Israel. The border of Judah is found to support the entire length of the Land of Israel from east to west, and stands in the south of the Land of Israel.

Verse 5

.And the front boundary is the wire stretched to the eastern border of Judah.
The Salt Sea, which is from the southeastern corner of the land in 'Eleh Mas'ei' (in the wilderness there) to the end of the Jordan, is the width of the border of Judah, not only opposite the Salt Sea, to the place where the Jordan falls into the Salt Sea, which Jordan is also in the east of the land of Canaan, as it is said. In the east of the Jordan River (Exodus 31:12): And the border shall go down to the Jordan, and the goings out thereof shall be the Salt Sea, which is the border of the land. In the middle,
and the border of the land From the eastern wall and up to the west side of Beth Hagal, and beyond the line from the north to Beth Harava, Beth Harava is located within the border of Judah. In front of the line

Verse 6

And the border is a stone of the toe; all that goes to Jerusalem is a stone.

Verse 7

.And the border went up from the valley of Achor, which was the valley of Achor, between Eben Bohan and Debir, and the west side turned toward Gilgal. And when it came to Gilgal, the border widened, and the border went out on the north side to Gilgal, which is the ascent of Adom, which is on the south side of the valley, the valley was found outside. From the wire that is not within the boundaries of Judah
.From the valley of the deep and the slope, there was no water
to the eye of the washerman's fountain, Jonathan translated: The eye of the scoundrel, and the washerman's fountain was called Rogel, after the name of him who tramples the woolen garments with his feet, Polush Balaaz (the foot of his feet)

Machine Translated by Google

Verse 8

And the hill and the hill of the sons of Hinnom, they still go up a little to the eagle's eye, and from there and there it descends, and this is what the rabbis of the late said in the Slaughter of the Holy Ones (Zebachim 552): It is said of its buildings in the eagle's eye that it is. Its height from
Jerusalem is a little to the Jebusite hill from the west. Jerusalem is found outside the line and is not within the boundary. Judah except the border of Benjamin, which is in the north of Judah.

Verse 9

And it shall be lighted to the tongue, and shall go round about, as it is (Isaiah 44:13): And it shall be lighted in the circle, and Jonathan shall interpret it. 'All of them' and it shall go round
.And it went out to the mountains of Mount Ephron, the line went out on the north side, and the border extended to the mountains of Mount Ephron. And the border was drawn up at the hill; there was none on the west side, but the ridge on the north side.

Verse 10

.And the border turned from Baalah to the right, and now returned to its first point, from the east to the west.
To the north of Mount Yaarim, which was the line on the north side of Mount Yaarim, Mount Yaarim was located in the middle. The border of Judah is in front of the line.

Verse 11

And the results of the boundary will be the end of the harvest.
.The Great Sea, which is on the western side.

Verse 12

Verse 13

.By the mouth of the Lord, Joshua, as the Holy One said, Blessed is Joshua.

Verse 14

And Caleb reigned from there after the death of Joshua, for as yet in the days of Joshua Hebron was not taken, as it is said in the book of Judges (1:20), and it is not written here except for the sake of the passage.

Verse 15

The Book of the Book of the Elders says (Deuteronomy 16:1): These are the things that were forgotten in the days of Moses' mourning. Othniel the son of Kenaz brought back from Philippi.

Verse 16

Verse 17

My brother is a dog from his mother.

Verse 18

And she bowed down (translated:) and bowed down, she inclined herself to fall at his feet.

Verse 19

Give me a blessing, Parnassus.

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The land of the Negev is desolate, as it is (Genesis 8:13): The land is desolate before the face of the earth, and is translated: Negibu, Sheika. Balaaz (dry), a house devoid of all good, a land in which there is nothing but Torah
O my son, give me, give me, as it is (Ibid. 37:4): Speak to him peaceably, speak to him; (Jeremiah
They will go out from me; (1 Kings 19:21): Peace be upon them—they will go out from me.
Exiles from the springs

Verse 20

Verse 21

And the cities were from the border of the tribe of the children of Judah, within the border of the tribe of Judah, that is, as their leaders said (Genesis 7:1): Joshua did not count except the cities that stood on the borders.

Verse 22

Verse 23

Verse 24

Verse 25

Verse 26

Verse 27

Verse 28

Verse 29

Verse 30

Verse 31

Verse 32

All the cities were ten and nine, and in the plain of the plain, there were thirty and four cities, except these which the children of Simeon took out of the tribe of the children of Judah, and they are mentioned in the inheritance of Simeon: Beersheba, and Moladah, and Hazor-shual, and Azem, and Eltolad, and Harmah, and Ziklag, and Ain, and Rimmon, in the mountains of Tishah. The benefits listed here

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Verse 33

Verse 34

Verse 35

Verse 36

Fourteen cities and fifteen in number; I say, "Tephuah and their eye is one," and this is its interpretation: "Tephuah and their eye is one," it is the eye of Taphuah. The saying in the inheritance of Manasseh: "To the inhabitants of Ein Taphuah"

Verse 37

Verse 38

Verse 39

Verse 40

Verse 41

Verse 42

Verse 43

Verse 44

Verse 45

Verse 46

Verse 47

Machine Translated by Google

And the great sea and the boundless sea, which is called the Isles of the Sea.

Verse 48

Verse 49

Verse 50

Verse 51

Verse 52

Verse 53

Verse 54

Verse 55

Verse 56

Verse 57

Verse 58

Verse 59

Verse 60

Verse 61

Verse 62

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Verse 63

The children of Judah will not be able to inherit what is mentioned in the book of Siphrai: Rabbi Yehoshua ben Karcha Omer says: It is Jechulin, but it is not Rashain from the oath that Abraham swore to Abimelech, and this Jebusi is not named after the nation, but rather the great David who was in Jerusalem and whose name was Jebus, and the sons of Otho Mahoz. He was from the Philistines, and when the children of Judah captured Jerusalem, they did not give the children of Mahoz an inheritance.

Chapter 16

Verse 1

And the lot came out for the children of Joseph in the northern border of the valley of Jebus, which is Joshua's. The lot fell to them, as it is written in the law: And the children of Joseph shall stand by their border on the north, and the greater part of the land was between the children of Judah and the children of Joseph, who were taken by the remnant of the tribes after them (that is, between them), As it is stated in the tribe of Benjamin (Lukman 18:11): And the border of their lot came out between the children of Judah and the children of Joseph.

From the Jordan at Jericho to the waters of Jericho on the east the border began on the east. The

wilderness went up from Jericho to the wilderness went up from Jericho to the wilderness went up from Jericho and came to the west side of the house of God.

Verse 2

Verse 3

Verse 4

Verse 5

From the east, Ataroth Adar to the east, it begins at Ataroth Adar, and from there its border extends to Beth Horon, the mountain of its breadth.

Verse 6

.And the border shall go out westward to the west side of the tabernacle, from the north side of the tabernacle shall the line go out, and the border shall turn from the broad way of the border to the north side, and the line shall go out at its extremity on the east side of Taanach.

And the border shall pass over from the valley of Shiloh, and the line shall pass over from the east of Janoah, all this is the broad way, until it goeth out at the Jordan, and there is a city called Tappuah, and from there the line shall turn back according to the length of the border.

Verse 7

Verse 8

Verse 9

Machine Translated by Google

And the cities that are set apart, and this also is out of the possession of Ephraim, cities that are set apart for them out of their border. And the children of Manasseh had a portion within the possession of the children of Manasseh.

Chapter 17

Verse 1

To Machir the firstborn of Manasseh, whose name was Nathalie, was given in the days of Moses beyond the Jordan; and he had Gilead and Bashan.

Verse 2

Verse 3

Verse 4

Verse 5

No And the ten portions of Manasseh fell six to six to the daughters of the fathers of the Manoahites, and four to the daughters of Zelophehad. one father's house took any for itself, but they took four portions, the portion of their fathers, which was of them that came out of Egypt: and according to the number of them that came out of Egypt the land was divided. And they divided with their brothers the inheritance of Hepher their father, who was also one of the firstborn and who received two shares, and they still had the share of their father's brother Yes, that is what our rabbis said in the Hepher, who died in the wilderness without having sons, and they took an inheritance in the wilderness. Book of Revelation (Kih 1), and the text did not require us to hear it from the number of daughters' shares, except to teach that they took a share in the firstborn and to know that the land of Israel is not taken. Therefore, A portion of their inheritance is preserved from their ancestors, which Illuli the firstborn is not taken in the sight of the Lord as in the Book of Revelation.

Verse 6

And the land of Gilead, which is beyond the Jordan, belonged to the rest of the children of Manasseh.

Verse 7

Verse 8

The land of the villages and the fields, and the city's strength, was for the children of Ephraim.
.To the limit of a man upon a woman's creation to the end of his limit

Verse 9

The cities of Ephraim, which are in the midst of the cities of Manasseh, are as the cities of the east,

Verse 10

.Negaba for Ephraim Ephraim received his portion from the south side of the land that is among the children of Judah for the rest of the tribes. And the west side for Manasseh Manasseh received it next to the west side.

Verse 11

The third part of the land (translation:) Telta is a pelican, and the 'third part of the land' mentioned here are those of Dor and those of Ein Dor, as it is said above in this book (12:23): King Dor for the land of Dor, and in another verse

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It says (above 11:2): For the province of Dor from the sea, and here it is as it says: And the inhabitants of Dor and its daughters shall be the third province that was

Verse 12

And Joel and Abe

Verse 13

Verse 14

And the children of Joseph shall speak of the
tribe of Manasseh, until the Lord has blessed me, until you see that our number has increased from the first to the last, twenty-two thousand and five hundred, according to the number of the 'Ko' in the Gimtariah, in the first number you find in Manasseh in the book of the wilderness (1 La): two and thirty thousand And from them, and from Phinehas (see also 233): two and fifty thousand and seven hundred. Another thing: Until that time the blessing was said to Abraham (Genesis 15:5): So it shall be that you see your seed, established in me, and by my word it is clear: Until that time, until that time, until that time,

Verse 15

If you are a large people, you will have the strength to cut down forests and make them desolate, as the Korin of Ishtar"r Balaz and its name. You will
build cities. And you will create a language for its destruction, as it is (Ezekiel 23:44): And you will create them with their swords, Ishtar"r Balaz. A fast land

Verse 16

.It will not be found for us, as soon as we have said. It will not be found, it
will not be satisfied.
And he rode in iron, and what did you say to the high places of the forest and to the conqueror in the land of the Perizzites and the Rephaim, a strong people, he is like a Naanite, and he rode in iron, and do not be surprised if they call him a Perizzite and Rephaim, like a Naanite, for they are all the children of Canaan.

Verse 17

Verse 18

.If the mountain is the one I told you to go up to, the forest is the one you will go up
to. If it is a forest and you will create it, if it is a forest and you will not see it except for a large crowd and you will create it and turn it away.
And you created him, and you were a great people.
.And his words shall be unto thee, that thou mayest inherit the land of Canaan, which thou hast
made a great people. For he shall ride upon his throne, and there shall not be one of the
remnant of the tribes fit to fight against him. For he is strong, and thou shalt be in his power, and he shall inherit it, and his multitude shall inherit it (Baba Batra 18:1): .Go up to the forest, hide yourselves in the forests. May the evil eye not rule over you.

Chapter 18

Verse 1

And they pitched there the tabernacle of the congregation, which they had made in the wilderness, and there was no roof there, but a house of stones of a certain size, and curtains of a certain size, as they did in the slaughter of holy things (Zebachim 24:2).
And the land was subdued before them, since the tabernacle was established, the land was easy to subdue before them.

Verse 2

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Seven tribes received an inheritance, Reuben, Gad, and half the tribe of Manasseh, in the days of Moses beyond the Jordan. And in the land of Canaan, a lot fell to Judah, Ephraim, and half the tribe of Manasseh, the mountains of the five tribes.

Verse 3

.Therapists from the philosophies

Verse 4

.To the tribe for every tribe from the seventh

According to the inheritance you shall divide it into seven portions, and not equally, but according to the tribes they shall divide it, to the many according to their many, and to the few according to their few, as it is said (Numbers 23:45): To the many you shall give more inheritance, and to the few you shall take less inheritance. And the inheritance shall be given according to the number of the tribes.

Verse 5

.And they shall divide it into seven parts, and that which was greatly trodden down, and was about to be trodden down. Judah shall stand on its border by the land of Israel, whose lot is the whole southern border. The land of Joseph and Gog from the north of the Jordan, which is the border of the Jordan, shall be divided among the tribes of Judah, and the border of the Jordan shall be divided among the tribes of Judah and the border of the Jordan.

Verse 6

And I shot and threw, as it were (Exodus 15:4): He shot into the sea.

Verse 7

Verse 8

Verse 9

Verse 10

Verse 11

Verse 12

And their border was to the west side. And their north border was from the Jordan, which is on the east side, from the beginning of the sea, and went up to the side of Jericho on the north, and went up from thence westward to the side of Jericho. And the line went out on the north side of Jericho, and Jericho was before the line in the portion of Benjamin. .The desert of Beth Avon to the desert of Beth Avon

Verse 13

And he passed from there to the west side.

Luz, like Luz, is the house of God that Jacob called (Genesis 28:19), and this is not the house of God that I will build, which the mountain of Omar says in the boundary of Joseph (above 16:2): And he went out from the house of God to Luz, according to his countenance, which was two, and Luz was not in the portion of Benjamin, because the mountain of the measuring line was from Luz and before it,

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As it is said (verse 13): The border of Luz is northward, the line goes south of Luz, it is found on the right, as it is written Luz from the line and outward, in the inheritance of the children of Joseph, and the house of God shall be in the portion of the tabernacle in the matter (verse 22 below)

Verse 14

And the border was drawn up, and went round to the sea side, and went up with wreaths of gold, all the way from the east to the west. And from thence the line turned to the west border of Benjamin, and went up from the north side to the south. The west line was from the mountain that is before Beth-horon, and went up from the mountain that is on the south side of Beth-horon. From there it was It begins at the northwestern border of Benjamin, and the boundary runs from north to south.
And its goings out were from the south-west corner of Sheloh to Kirjath-jearim, a city of Judah, a wide border of Benjamin, taking in all the wide border of the land between Judah and Ephraim, the southern border being with the northern border of Judah, and there Jerusalem was, as it is said to the chief in the matter, according to your The two tribes had a share in it, the northern border of Benjamin and the southern border of Ephraim touching this border, and there Shiloh was in the share of Ephraim, as it is said (Psalms 88:67): And the tabernacle of Shiloh was forsaken, and Gomer was cast down, and he was mingled in the tent of Joseph, and the tribe of Ephraim was not chosen, and even Benjamin had a share in it, and so They differ in the slaughter of holy things (sacrifices 24:2): In three places did the tabernacle of the Lord serve them for Israel, in Shiloh and Nob. And in the house of the worlds, and in all, did it serve only in the
tribe of Benjamin. This is the part of the sea of the west wind from Ataroth Adar to Kiryat Yaar.

Verse 15

And the south side of the Negev shall be to Benjamin, and it shall be to the north of Judah, and all the border that is marked here shall be to the north of Judah, and every place that is written here, 'And descends,' shall be written in Judah, 'And ascends,' according to the word of the LORD. Here it shall be a boundary from the west to the east, and there a boundary from the east
to the west. And the border shall go out to the east. One day and I didn't know what day it was.

Verse 16

Verse 17

Verse 18

Verse 19

The Salt Sea is the northernmost part of the Sea, and all the Sea is in the territory of Judah, to the east of the Jordan, from the place where the Jordan flows into the Salt Sea, and it is divided from the east to the west into Judah, and here it is divided from the south to the east into Benjamin.

Verse 20

And the Jordan shall be its border on the east side. The Jordan shall be Benjamin's border on the east side, for the Jordan shall go over the face of Rehob, all its border on the east.

Verse 21

Verse 22

Verse 23

Machine Translated by Google

Verse 24

Verse 25

Verse 26

Verse 27

Verse 28

And the hill of the thousand and the Jebusites is Jerusalem, each one a city by itself, and Gibeah, Kirjath, five cities. In this verse

Chapter 19

Verse 1

And the second lot came out for Benjamin, for the lot of Benjamin was the first for the seventh tribe, which Joshua had commanded his messengers, and they divided it into seven portions, which Judah and Joseph took, as it is said there (above 18:5): Judah shall stand by its border from the south and from the east, from here and there it shall go, and Fates

Verse 2

Verse 3

Verse 4

Verse 5

Verse 6

Verse 7

Verse 8

Machine Translated by Google

Verse 9

Many of them are from the one I saw them with.

Verse 10

Verse 11

Verse 12

The bones of Tabor, Omer, I say, are like the bones of the baskets, the bones of the beast (the bones of the beast), [as it was called, and it was called Gad], not in its height nor in its width, but in its width and its height, close to the back, and from the side of its face, in the way that the bones stand in the beast, and from the place that Omer says (below verse 33) The ears of a goat, high on its head, are in the place of the ears.

Verse 13

Eastward from Gath Hepher, eastward to Gath Hepher, the name of the city of Jonah the son of Ammati (2 Kings 2:2). Now

Katzin. The name of the city is now Katzin.

The word "move" is translated "move", as in "from there the boundary is made clear to move", and so Jonathan translates it: "and we will bring forth pomegranates and eight pomegranates from the sea to move".

Verse 14

Verse 15

Verse 16

Verse 17

Verse 18

Verse 19

Verse 20

Verse 21

Machine Translated by Google

Verse 22

Verse 23

Verse 24

Verse 25

Verse 26

Verse 27

Verse 28

Verse 29

.From the fortress of Zur (translation:) Qarwin Krikan Qarvey Tukpa .Zur
to speak Zur .From
the rope of falsehood (translation:) From the desert of falsehood, from the false destiny

Verse 30

Verse 31

Verse 32

Verse 33

Verse 34

Verse 35

And the fortified cities of Mizpah were for Naphtali on the outskirts.

Verse 36

Machine Translated by Google

Verse 37

Verse 38

Verse 39

Verse 40

Verse 41

There was a calamity and a calamity from Judah (above 15:33), and the lot of the sons of Dan fell to them.

Verse 42

Verse 43

Verse 44

Verse 45

Verse 46

Verse 47

And the border of the children of Dan went out from them: here they took a cut off, and yet their lot fell to them in another place, far from their border, and the rest of the tribes of Mesopotamia were scattered among them.

And they fought with Laish after a time in the days of Othniel the son of Kenaz, and in the days of the image of Micah, as it is said in the book of Judges (18:2).

And Laish was the man of whom it is said in the book of Judges (18:14).

Verse 48

Verse 49

Verse 50

Machine Translated by Google

Verse 51

Those who were sick were cured.

Chapter 20

Verse 1

Verse 2

Verse 3

Verse 4

Verse 5

Verse 6

Until he stands and stands in judgment, if he is released from exile, he will be released, and if he is forced to be exiled, he will return to the city from which he was taken. (Deuteronomy 5:15) And he will live there until the death of the high priest.

Verse 7

Verse 8

And beyond the Jordan at Jericho, from the east, we gave in the days of Moses, as it is said (Deuteronomy 4:34): "You shall be a wilderness in the wilderness."

Verse 9

The appointment, the invitation, the appointments for you.

Chapter 21

Verse 1

Verse 2

Machine Translated by Google

Verse 3

Verse 4

Verse 5

And the sons of the tabernacle of the remnant were the sons of Moses, and the sons of Jezreel, and Hebron, and Uzziel.
From the tribe of the children of Ephraim, from the inheritance of the tribe of the children of Ephraim, these cities fell to them, which in every tribe and tribe they took, as it is said (in Numbers 38): From the many you shall increase, and from the few you shall diminish. Every man according to his inheritance shall give of his cities to the Levites.which will be inherited

Verse 6

Verse 7

Verse 8

Verse 9

He who calls them by their name, by my mouth, did not mention the names of the cities that were given to them, and he who interprets their names, thus said: He who calls them by their name,

Verse 10

Verse 11

Verse 12

Verse 13

Verse 14

Verse 15

Verse 16

Machine Translated by Google

Verse 17

Verse 18

And Alamon in the words of the days (1 Chronicles 15:1): And Alamet, he is the chosen, which doves. (2 Samuel 3:16) Translates it as: Alamoth. Its borders
are thousands of cubits round about for every soul.

Chapter 22

Verse 1

Verse 2

Verse 3

Verse 4

Verse 5

Verse 6

Verse 7

And also that Joshua sent unto the half tribe of Manasseh, as he had sent unto the children of Reuben and Gad.

Verse 8

With your brothers the sons of Reuben and the sons of Gad, and Joshua the son of Zerah: with your brothers who were left to guard the cities with the women and children, and did not cross the Jordan with the survivors, they also took a share of the spoil

Verse 9

Verse 10

Verse 11

Machine Translated by Google

Verse 12

To go up against them to the army, according to the command that the high places were forbidden from the time the tabernacle was established in Shiloh.

Verse 13

Verse 14

Verse 15

Verse 16

Verse 17

Verse 18

Verse 19

If the land of your possession is unclean, and the Holy One, blessed be He, does not choose it to serve in His tabernacle.
And you shall not rebel like him: and his children shall not rebel.

Verse 20

Verse 21

Verse 22

To God, the Lord, to all gods, is the Lord who knows that there is no rebellion and destruction, and when it is repeated, "I am God," sometimes God, in this world and in the world to come.
"Don't save us, O Lord of the Shekinah," they said.

Verse 23

He will ask for forgiveness from his own.

Verse 24

A fish from the wilderness, a word from the heat of the day, a word of fear, a word of shame, we have done, as it is interpreted, lest your children should say to their children tomorrow, to shame their children, when they go to sacrifice at the tabernacle of Shiloh, that they should not say, What have you to do with the Lord? And the Jordan is not a boundary between him and you. This is our fish and our work. All the 'worry' that is called 'tongue fear' is, as it is (Jeremiah 39): I am the one who worries the Jews, the one who is righteous.

Verse 25

Machine Translated by Google

Verse 26

Verse 27

For it is a witness that we have not removed ourselves from the law of the altar.

Verse 28

Verse 29

Verse 30

Verse 31

Verse 32

Verse 33

And they blessed God (translation:) and the children of Israel heard him before the Lord.

Verse 34

And the children of Reuben and the children of Gad called the altar, "Ed," because it is the mountain of this one of the shortest names, and I must add to it one tabernacle: and the children of Reuben and the children of Gad called the altar "Ed."

Chapter 23

Verse 1

Verse 2

Verse 3

Verse 4

Behold, I have allotted to you by lot an inheritance
for the remnant to possess.

Machine Translated by Google

Verse 5

Verse 6

Verse 7

Verse 8

Verse 9

Verse 10

Verse 11

Verse 12

Verse 13

And to wander by your side, they will wander to despise and to plunder your surroundings.
And the cold is the language of the camps, and so (Ezekiel 23:24): And the cold shall come upon you, as the cold is, this is the covering of Adam from the three spirits, as it is said (Psalm 5:13): As the cold is, you will crown us, you will surround us, as it is. (1 Samuel 23:22): And Saul and his men were crowns to David and his men, crowns round about.

Chapter 24

Verse 1

Verse 2

Verse 3

I gave him a seed. And I will hide his seed from the Lord, how many quarrels and trials I have done with him, until he is dead.

Verse 4

Verse 5

Machine Translated by Google

Verse 6

Verse 7

And the sea came upon him, upon every one that was in them, so that if the one were a bird of prey, which could not be gathered into the sea, a wave of the sea pursued him and overtook him.

Verse 8

Verse 9

Verse 10

Verse 11

And they fought against them in the plains of Jericho, the Amorites, the Perizzites, and the Gomerites, all the seven tribes of the Levites, mentioned here, according to which Jeruh stands on the book, and was a harlot and a scoundrel of the land of Israel. During it, from all the seven tribes, the mighty men of war were gathered.

Verse 12

Verse 13

Verse 14

Verse 15

Verse 16

Verse 17

Verse 18

Verse 19

Machine Translated by Google

The holy Gods in many places are called by the tongue of many, as in (Genesis 4:1-2): Lord of the earth, (Exodus 33:20): Lord of Joseph, (Exodus 22:14): If his people are with him, (2 Samuel 2:23): Whom God went to redeem, according to the name of this place, the name of Shererah.

Verse 20

Verse 21

Verse 22

You are witnesses to them, whom Joshua saw coming to rebuke in the days of Ezekiel and said (Ezekiel 20:23): “They will be like the nations, because of you the burden is now upon them, and you will return to them in the days of Ezekiel (verses 23): “And the offering upon their souls shall not be, and it shall not be, as I live, except it be by the hand of Ezekiel, and it shall be You received it in the days of Joshua, and you did not say what we received in the days of Moses, as a way of gathering. We made it a land, and in the days of Joshua you gathered together and received it.

Verse 23

Verse 24

Verse 25

And he established there law and judgment in Shechem, and he established for them the laws that are in the Torah, and they accepted them.

Verse 26

And Joshua wrote, and Gomer the interpreter of Jonathan wrote: And Joshua wrote, saying, The days of Pithamiah, the Eleazars, and the Achaeans, in the book of the Torah, this is what the Lord has said, and in the book of the Achaeans (11:1), some scholars have divided: One said to him, "Simon, there are many verses in the sight of all Israel," which the whole book of the Torah lacks - (Deuteronomy 34:12) from 'And the days of Moses' until And they finished, and one said, This is the story of the cities of Miklat, written in

his book, as it is written in the book of the Torah, under the goddess (translation:) Under the goddess, it is the one who moves the door, as it is said (1 Kings and 3): The ram moves fifty times, and its measure is one for the gods, and the six Omer say, This is the goddess who is with Shechem, It is written in Jacob (Genesis 34): And Jacob buried them under the oak.
Which in the sanctuary of the Lord are the keys of the ark, which they brought there, as it was said to the Lord (verse 1): And they stood before God.

Verse 27

This stone shall be for us a testimony, etc. (Translation:) This stone shall be for us a testimony, even tables of stone, and our servant shall give it for a testimony, and a writing on it, from the fountain of all the writings of the Lord, from the night of our death. And he shall answer him according to his hearing, because he has heard it. The things which I have spoken unto you. By the sending of Maqum

Verse 28

Verse 29

Machine Translated by Google

Verse 30

In Timnath-serah, so it is called, and in another place (Judges 2:9) it is called 'Timnath-heres', because of the place where the heap of fire stood on his grave (of Joshua), saying, "This is the place where the fire stood," and everyone who passed by it said, "It is a shame for her who did such a great thing and died." And they said, "Timnath-heres is her name," And why was it called Timnath-serach, because its fruits were more fragrant than the fat of the fat. To Mount Gaash, a teacher who roared against them, to
Mount Horeb, to those who did not praise him as he was called.

Verse 31

They prolonged the days, they prolonged the days, they prolonged the years, they were not prolonged, they were punished.

Verse 32

Bury him in the place where he was stolen, to the place where he was returned.

Verse 33

In the hill of Phinehas, the son of Mehaikan, Phinehas had a portion of land, which he inherited from his wife.